

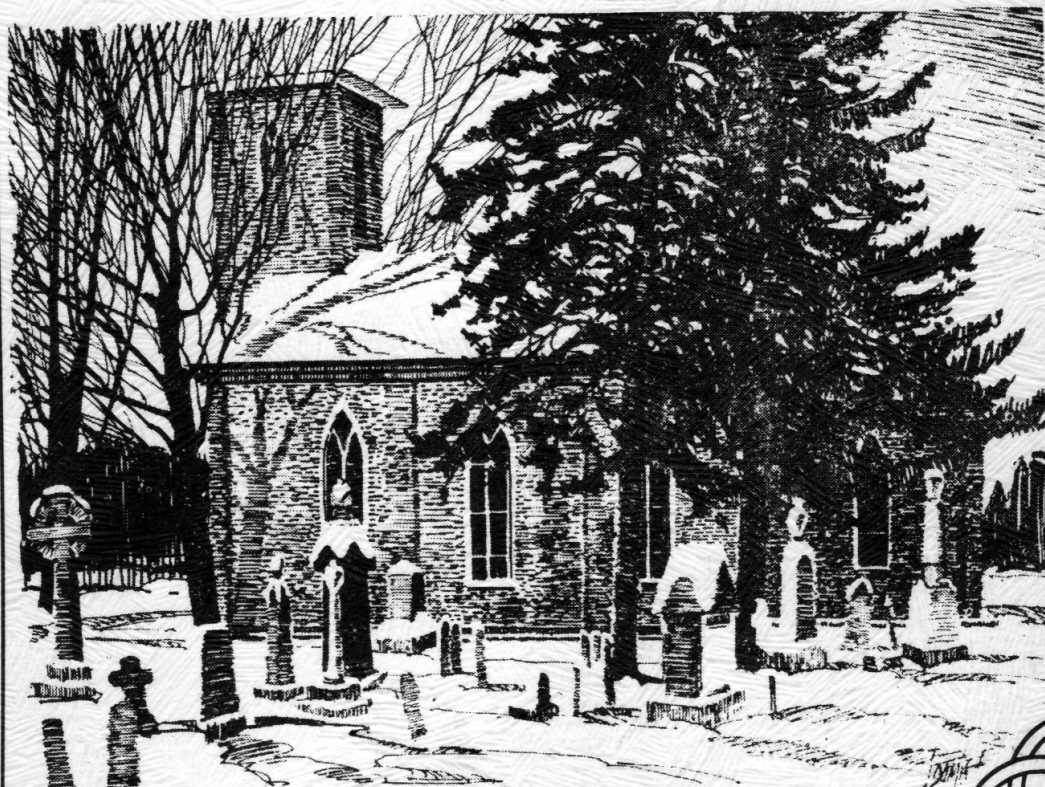


# "Onward Ever Onward"

— By Mel Robertson —

*A History of Holy Trinity Church, Burford, written to celebrate the 150th anniversary of the first Anglican Service in Burford and to supplement the general history of the church that was written in 1967.*

— 1986 —



### *Mel Robertson*

has been Vestry Clerk of Holy Trinity Church for the past twenty years. He is a descendant of a family that settled in Burford in 1800 and is a graduate in History of McMaster University. He has written for newspapers and other publications for over thirty years and has over a hundred articles of an historical or humorous nature published. He is the author of "The Rolling Echo" a history of Holy Trinity Church, "A Chalk Dust Chronicle" a history of Burford High School, "The Onlooker Papers" a history of childhood, "Saddle and Bible" a biography of the Rev. George Petrie, first Rector of Holy Trinity, A Social History of Burford Township, A Natural History of Burford Township as well as a number of children's Christmas stories. A frequent speaker at Historical Societies, Mel Robertson has also had a number of TV appearances.

*To my old friends*

*Helene & Jack*

*Mel Robertson*

## Foreword and Acknowledgements

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When I completed "The Rolling Echo" in 1967 I did not realize that in 1985 I would be engaged once again in the pleasant task of recording the history of our church; this time to mark the 150th Anniversary of the first Anglican service in Burford. In the intervening years I have collected a considerable amount of additional church history from interested parishioners and friends of the church. Unfortunately, I did not keep a complete list of these contributors and so must make a general thanks to all.

The title of this history is taken from an old hymn written by the Rev. Godfrey Thring in 1862. It has a number of lively tunes; one written by Frances Ridley Havergal; a name well-known in Canada. This hymn is seldom used now and some of its sentiments may be out of tune with modern religious thought. However, I have always felt that it expressed the sense of gladness and anticipation that Christians should feel as they journey through life and consequently was appropriate to the ongoing history of our church.

Information about the various Protestant denominations in early Burford was obtained from the Archives of the Anglican, Baptist, Presbyterian and United churches when I was writing my article "Hymns Across the Plain" that was published a few years ago. The writing of this brief history has been difficult due to the fact that we are living so close to it. Consequently, it may be that my version of some events may differ from that of others who were present. However, in consulting news items, bulletins and the minutes of Church Board meetings and other sources of information I have tried to portray what was the opinion of the majority of those present. I would also like to note that all the minutes of Board meetings that I have used were approved as being correct.

I wish to thank Mrs. Viola Weir for giving me a large number of old Burford papers including an almost complete issue of "The Burford Times" of 1886. These have been of great benefit to me.

I would like to acknowledge the great contribution made to the preservation of Burford history by the late Major R.C. Muir in his "Military and Political History of Burford" published in 1913. This book has always been a great source of information and confirmation.

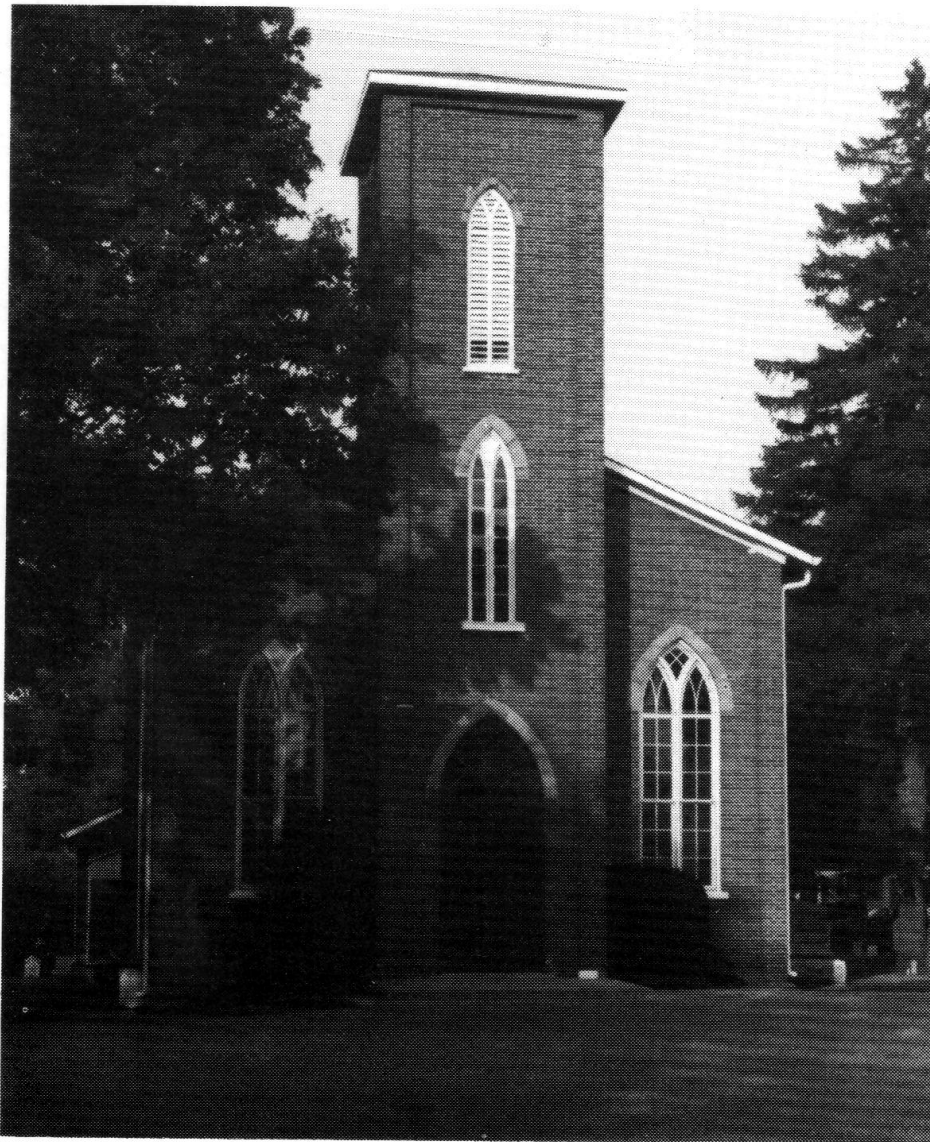
The photos in this history were contributed by Mr. Al Manning, Mrs. Mary-Lou Reid, Mrs. Helen Harris, Miss Gwen

Fowler, Mrs. Florence Brown and the late Mrs. Nell Shaw.

I would like to thank Chris and Bill Sprowl, Helen and Pryor Harris and Florence and Gordon Brown for identifying people in the older photographs.

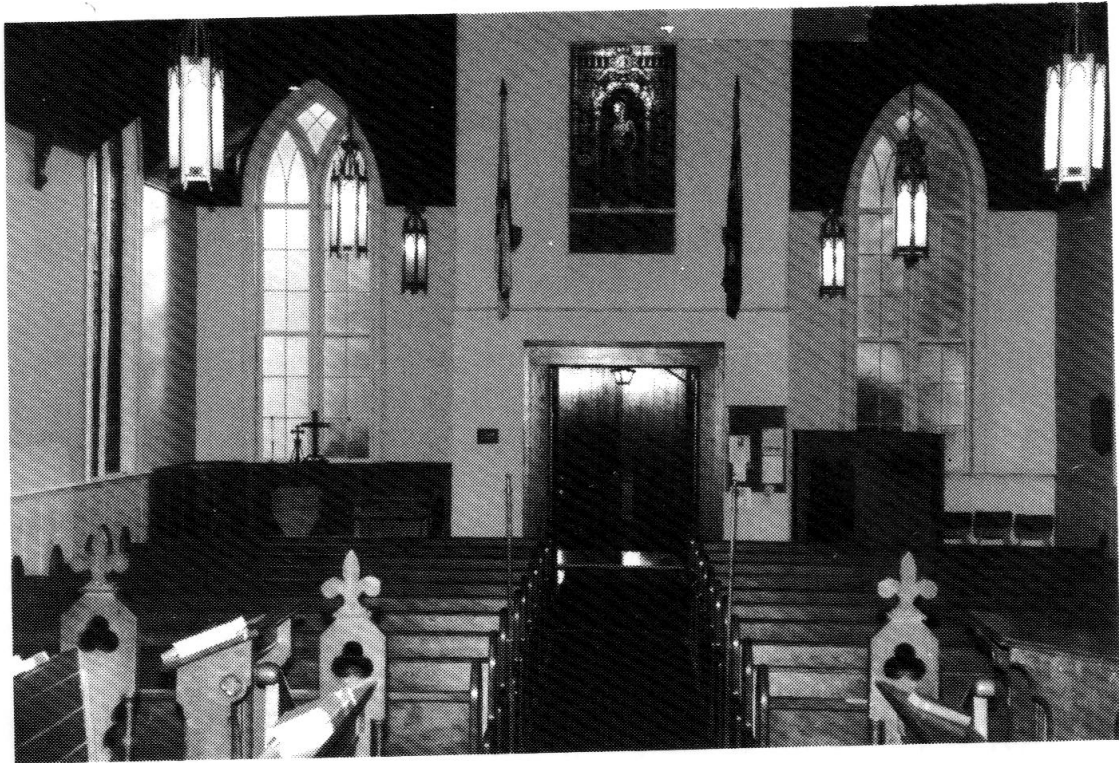
Within my own family I wish to thank my son Peter, a research officer at the Public Archives, Ottawa for locating information and my wife Shirley for proof-reading the manuscript and making valuable suggestions.

In writing a history of this nature it is always possible to omit some activities and persons, quite inadvertently. If any such omissions are noted in this manuscript I hasten to say that they are quite unintentional. I apologize for any errors or omissions.

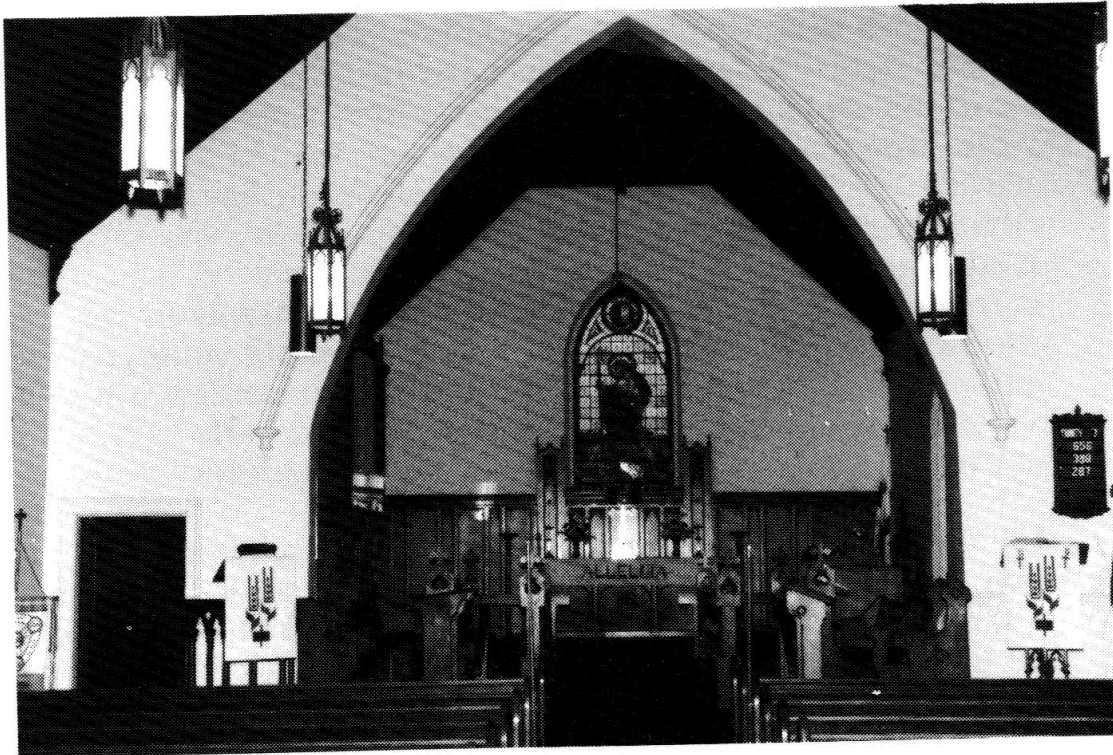


HOLY TRINITY, BURFORD





THE NAVE LOOKING WEST



THE NAVE LOOKING EAST

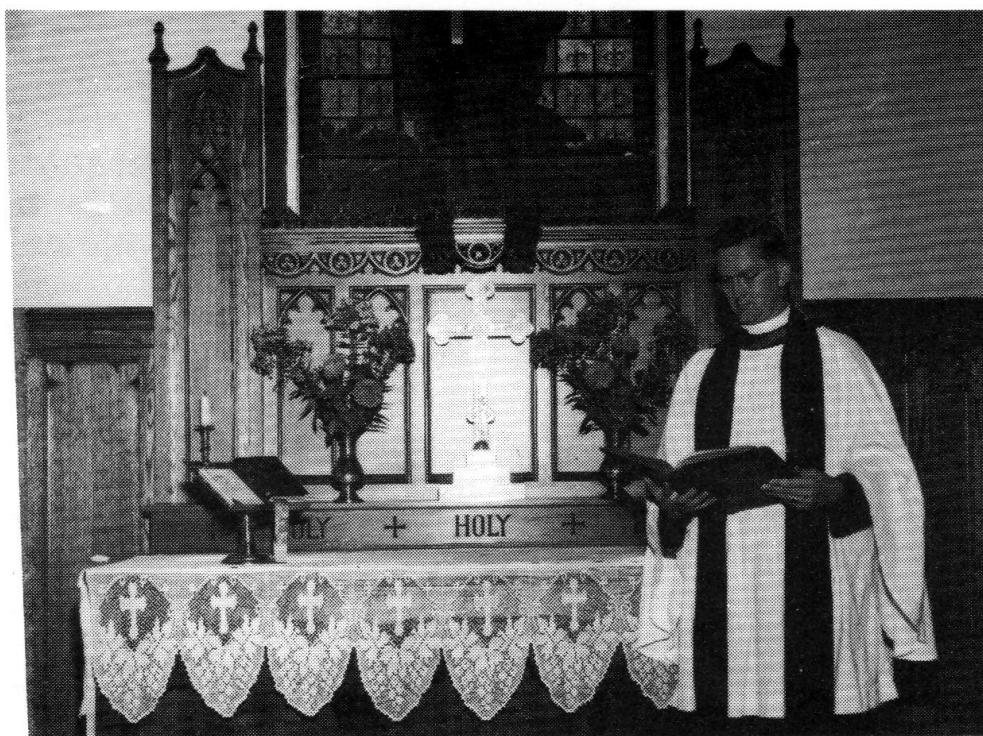
## A Few Steps Back In Time

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In recording the past eighteen years of our church history I feel that it is necessary, for purposes of continuity, to take two steps back in time. The first of these steps will record items that have been contributed since "The Rolling Echo" was written and the second will take us back to the day when the first Anglican service was held in Burford.

In the first step back the following items have been noted. On page 62 of "The Rolling Echo" under "Memorials and Gifts" the name of Lucy M. Jackson was listed as the person in whose memory the Altar Desk was given. At the time, information about Mrs. Jackson was not available but it is now known that she was born Lucy Maria Lawrence on July 1st, 1836. She married Charles Perley in November 1869 and after Perley's death in 1872 she married Dr. Jackson of Saginaw, Mich. She was the mother of Mary Brethour and Allen Perley.

The next items have been obtained from the Public Archives, Ottawa, local papers and other sources. On August 23rd, 1921 the Toronto "Globe" reported the death of Archdeacon Arundel Hill who had been our Rector from 1875 to 1878. Prior to his death in Toronto from a paralytic stroke, Archdeacon Hill had been Rector of Holy Trinity, St. Thomas for thirty years and had been honoured with the degree of Doctor of Divinity. (Public Archives of Canada). Another former Rector's death was recorded in "The Hamilton Spectator" on April 24th, 1913 when the demise of Canon W.H. Wade was noted. Canon Wade was our Rector from 1886 to 1887. After leaving our church Canon Wade became the incumbent of a Woodstock church. While in Woodstock Canon Wade received great publicity as the spiritual advisor of the murderer Burchell of the famous Burchell-Benwell case. It was often said that Burchell made a complete confession of guilt to Wade prior to his execution. As a result the Canon was hounded by newspapers to reveal details which, of course, he never did. On leaving Woodstock, Canon Wade became Rector of the Church of the Ascension, Hamilton. In 1906, while attending the Pan-Anglican Conference in London, England Canon Wade suffered "an apoplectic stroke" and retired from the priesthood in 1912. Of Wade's Burford incumbency "The Spectator" wrote "The work he accomplished in that parish is to be looked back on as a monument of success". The high esteem in which Canon Wade was held is evident from the two-column coverage "The Spectator" gave to his obituary. (Public Archives of Canada).



THE REVEREND GEORGE PIERCE



REVEREND CHARLES BIGGAR PETTIT, M.A.  
Rector 1852-1855



funerals or assisting in Masonic work. Charles Petit was also School Superintendent for the Richmond area. He is buried in St. Andrews churchyard, Grimsby.

Another former Rector with connections in the Ottawa area was the Rev. Frank Leigh who was our Rector from 1900-1912. The Ottawa "Citizen" announced his death on April 10th, 1931 with the following obituary - "The Rev. Frank Leigh father of Howard Leigh, clerk treasurer of Carleton Place, died today at his home in Galt age 72. His passing was regretted by his many friends in Carleton Place where he was well known, having at one time occupied the pulpit in St. James church during the absence of the Rev. Mr. Wright. After his ordination Frank Leigh went to Delhi, Princeton, Burford and Hespeler.

"Owing to failing health he superannuated in 1924 but opened a mission in Galt.

"A member of the Masonic order and Past Master of Burford Lodge No. 106 he was presented with the Past Master's Jewel three years ago. He is survived by a widow and five sons: H.J. of Carleton Place, Frank of Galt, A.L. of Windsor, A.E. of Cranbrook and W.J. of Vancouver and three daughters Miss J.E. of Toronto, Mrs. H.T. Henry of Hespeler and Miss Marjory at home."

Frank Leigh will be remembered as a very innovative and forceful preacher who was active in all phases of the Burford community. At one time he repainted and redecorated the whole church without assistance using the symbol of Mary - the lily or fleur de lis as the dominant figure in his work. He also invented a dishwasher and built a Gothic out-house at the Rectory.

Some additional newspaper items about our church have come to light as follows-"Jan 25th, 1881- at 1 p.m. one hour after the service Holy Trinity church sheds collapsed. A huge crowd assembled." The church sheds stood where the present Parish Hall is located. From the date of the "Brantford Expositor" item it would appear that the weight of snow must have caused the collapse. Since there is no report of injuries it would appear that all horses and rigs had been removed before disaster struck. On Oct 6th, 1886 "The Burford Times" noted the following "Holy Trinity congregation has been worshipping in the Town Hall as the church is being completely renovated by J.H. Whale. The choir has been removed from the gallery to the front of the church and the church reglained and repainted. The Rev. Mr. Hill is very satisfied that his plans are being carried out." The "J.H. Whale" referred to





HOLY TRINITY CHOIR, 1939 — Front Row (left to right): Connie Whitehead, Chris Templer, Rev. T.H. Innes. Middle Row (left to right): Norma Hall, Rose Whitehead, Verna Hall. Back Row (left to right): Harry Innes, Betty Secord, Marie Amy, Bill Apps, Rhea Secord, Dave Stewart, Mrs. Stewart, Gordon Innes, William Jarman.



CHRISTMAS EVE, 1939

was John Hicks Whale the brother of the well-known Robert Whale A.R.C.A. who lived in Burford. J.H. Whale was an outstanding artist in his own right who won many prizes for his historical paintings in the annual Provincial Exhibitions. It may seem strange that an artist of J.H. Whale's ability would be engaged in the mundane task of interior decorating but it is probable that economic circumstances dictated this employment. For those who are not familiar with the word "re-grained" it refers to the practice of creating an artificial grain in wood by the use of "graining combs" before the paint was dry. The "Town Hall" referred to cannot be identified as there were several public halls in Burford at the time. These included the Barnea Hall at the corner of King St. and Maple, the lower floor of the Masonic Hall, the Temperance Hall at the corner of King and William and Hearn's Hall (J and J Service) west of the church and a couple of others.

Our Sunday School was very active 100 years ago and one of its entertainments was noted in the Burford "Times" of Jan. 28th, 1886 - "The supper and entertainment on Friday evening for the children of Trinity Church Sabbath School was a grand success. Although the evening was stormy the children all came and many of their friends. After tea was over, a very pleasant evening was spent in speech and songs and everything would indicate that the school is in a flourishing condition." This may seem trivial when seen from the year 1986 but when we consider the absence of streetlights, the unploughed condition of the streets and the lack of sidewalks of any kind in most of the village we can, perhaps, imagine the enthusiasm that would inspire parents to face the elements with their children in order to support their Sunday School.

Similar enthusiasm must have inspired the people of our church to attend the function that was advertised in the Burford "Advance" of Jan. 6th, 1911 - "On Tuesday evening January 10th a Social for the members of Holy Trinity Church will be held in the home of Mr. Henry Bonney. Sleights will leave Miller's corner (King and Maple North) between 6 and 7 to convey parties wishing to go out. Admission is 15¢. Refreshments will be served and a good programme will be provided. All are invited to attend."

Here again I hope that the mention of these little events of long ago will enable the reader to get some feeling for the church life of former times.

Since the annual Turkey Supper has been an outstanding event in the social life of our church for many years it may

be of interest to note the report of such a supper almost 100 years ago. "The Burford Times" of Oct. 14th, 1886 contained this report. "The Harvest Home Supper and Concert held in the Barnea Hall on Friday evening last in connection with Holy Trinity Church, was highly successful. The evening was fine and a very large crowd assembled. At about 6 o'clock the tables were laid (in the hotel dining room) and soon were surrounded by a good jolly lot of people who all seemed bent on having a good time. The tables were laid with the richest and best of eatables including an abundance of roast turkey. After all had satisfied themselves they were conducted up to the hall where an entertainment of rare merit was given. The church choir, assisted by our local musicians rendered some choice music. Mr. Pratt, A.D. Muir and Miss Howard sang solos and Messrs. Ogilvie and Muirhead of Brantford charmed all with their duets. Miss Clark, Holy Trinity organist presided at the organ. The 2nd Regt. band rendered a couple of numbers in good taste but could have done better if they had had music stands and better light. Addresses were given by the Revs. McKenzie and other ministers from Brantford, the Rev. Bowlby, Mr. Cox, Capt. Lloyd-Jones and others. Mr. Wade filled the job of chairman in grand style. Proceeds were about \$50."

Another "Burford Times" report of church activity is found on April 15th, 1886 - "A Grand Concert will be given in the Barnea Hall on April 28th in aid of Trinity Church School and Outing. The following talent will appear - Reuben Fax, Prof. Flewelling, Misses Alice, Jessie and Cora Flewelling, Miss Snider of Brantford, A.D. Muir, Mr. and Mrs. McIntee, Master Stockwell, etc. A choir of children will sing a number of songs and there will be instrumental music." This was a notable programme as Reuben Fax was a Broadway New York star.

Another recollection of Thanksgiving can be found in "The Burford Advance" of Sept. 30th, 1910 - "The Harvest Thanksgiving services in Holy Trinity Church last Sunday were well attended both morning and evening and the collection was well up to the average. The church had been tastefully decorated and the choir in their vestments, which they wore for the first time, tended to make the services very impressive. Mr. Smallman, organist and choirmaster, presided at the organ and under his direction the choir rendered some beautiful music, the hymns being especially well sung. The Rev. James Horton preached at both services, his subject for the morning being "Be Ye Thankful" and in the evening his text was from Eph. 5: 20. During the Rev. gentleman's





HOLY TRINITY CHOIR, 1910 — Rector Rev. Jas. Horton. Choir with new vestments. Names not known.



CHOIR, 1932 — Back Row (left to right): Mr. Harker, Bill Moore, Beatrice Moore, Lilian Bowman, Mrs. Harker. Front Row (left to right): Wm. Darby, Mrs. Moore, Minnie Thompson, Mrs. Lane, Rev. Reg. Lane, Bert Parker.



sermon in the evening the electric lights suddenly went out and this must have disconcerted his thoughts but despite of all Mr. Horton gave his hearers a fine discourse." The "Advance" of Sept. 16th reported that the choir vestments had been ordered from England and arrived just in time for the Thanksgiving service.

The year 1910 was a very active one at Holy Trinity Church. On May 27th the Burford "Advance" reported a mass memorial service in memory of King Edward VII in which all but one Burford church participated and in which the singing of the massed choirs and the playing of "The Dead March in Saul" aroused great emotion in the packed church. On August 27th the Girls' Guild began to operate weekly sales of Cooking in F.A. Miller's store (now Sprowl's). This was part of their successful effort to raise money for the payment of the Rectory Mortgage. On July 22nd the Young People organized a moonlight party in Parnell's woods (2 miles north of Burford) in the hope that they would see Halley's Comet. On Aug. 19th the church sponsored a grand military tattoo on the lawn of Capt. A.D. Muir (now Mrs. P.A. Sprowl's residence). This included both the Brantford and the Burford military bands. Then on August 26th "The Advance" reported that the Rev. Mr. Horton had collapsed in the pulpit on the previous Sunday overcome by a combination of hay fever and over-work. It was a year to be remembered.

In 1911, our church, which had demonstrated the strong British connections of many of its members by leading the community in services honouring the late King Edward VII, looked, with enthusiasm, toward the coming coronation of King George and Queen Mary. The Young Ladies Guild became active in the "Mary Fund" whereby all ladies with the name of Mary, Marie, Maria, May, Marian or any other "Mary" connection, were asked to donate to a fund for the purchase of a coronation gift for the new Queen. The "Advance" reported the following as donors - Mary Metcalf, Mary Collins, Mary Luard, Mary Dickie, Mary Miller, Mary Campbell, Mary Brethour, Mary Chilcott, Marie Hearne, Mary McKinley Smith, Maria Jackson, Maria Pite, and Marian Fowler.

The boys of the church honoured Coronation Day with a gala event on the grounds of Mrs. J. Lloyd-Jones. This appears to have been a day of general "rough-housing" featuring pillow fights, cock-fighting and boxing demonstrations by Tommy and Johnny Lloyd-Jones and Dick Saunders and Cecil Gorrey. The highlight of this event was the burning of a huge pile of brush similar to the burning of the great bon-fires in Great Britain on Coronation Day.

# **In Memoriam**

A Service in Memory of

**VICTORIA ALEXANDRINA**

**Queen of Great Britain and Ireland, and  
Empress of India**

Who was born May 24th, A.D. 1819.

Commenced to reign June 20th, A.D. 1837

Entered into rest Jan. 22nd, A.D. 1901

HELD IN

**Holy Trinity Church, Burford**

at 2.30 p.m.

**Februury 2nd, 1901**

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**Francis Leigh, Rector**

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"It is finished."

The summer was full of garden parties, band concerts and military tattoos and the year was capped with a highly successful Fall Fair at which the Girls Guild operated a "Quick Lunch Tent" where for 5¢ up, a meal could be obtained. "A good profit was generated."

Thus another year ended, not with earth-shaking events so dear, to the academic historian, but with happenings that demonstrate the spirit of the time.

Of an entirely different nature was the receipt recently of a little book of minutes concerning the former Parish Hall. This was given to me by Mrs. Dorothy Fidlin of Norwich. Mrs. Fidlin is a former Burford girl whose father C.C. Phiney was Secretary of the Parish Hall Committee that consisted of F.A. Miller, C.F. Saunders, Russell Templer and B. Lloyd-Jones. This committee was formed in 1920 when the church purchased the former Padfield property two doors west of the church. When the property was purchased it consisted of two houses, a barn and considerable land. Cost was \$5,500.00, a considerable amount for the time but this was defrayed to a degree, by the sale of one house, the barn and most of the land. The minutes show that the Parish Hall was to be named "Memorial House" to honour the war dead and that a war memorial was to be erected on the front lawn. This building served as our Parish Hall until 1938 when St. John's Church was moved from Cathcart to its present location beside the church.

## **SERVICE FOR BRITAIN**

will be held in the

### **Holy Trinity Church, Burford**

on

### **Sunday, September 14th, 1947**

11 a.m.

Divine intercession for the British Peoples

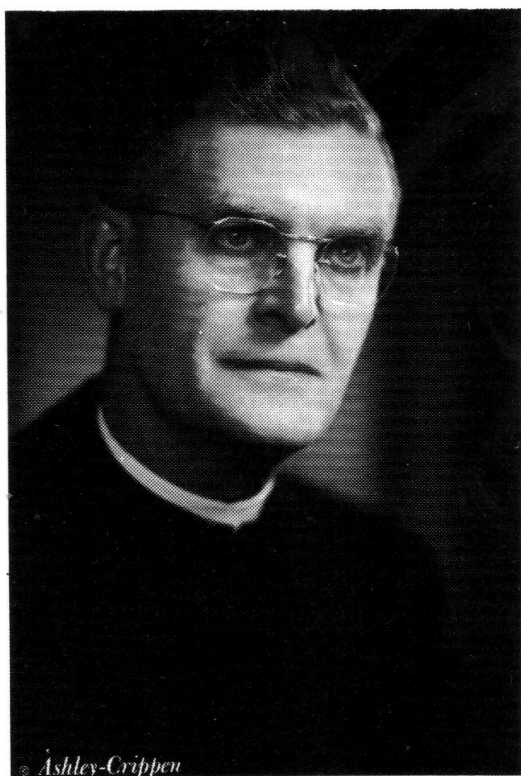
**SPECIAL PRAYERS**

**SPECIAL MUSIC**

Sermon

**"CANTERBURY TO AKLAVIK"**

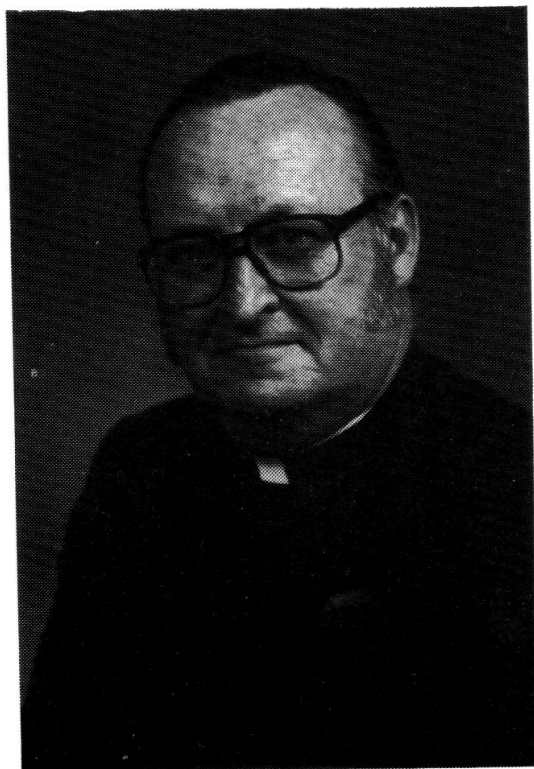
**A Hearty Welcome To You**



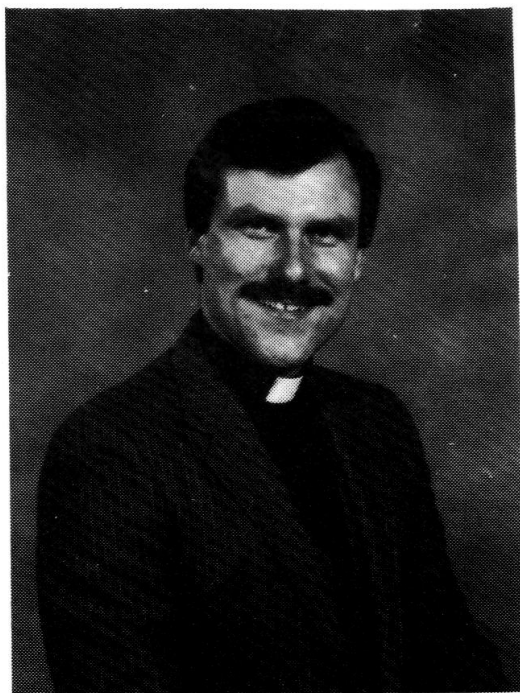
DR. MAXWELL P. PARKER



REVEREND REG. LANE, 1940



REV. CANON D. L. PARKER



THE REV. S. G. SMITHSON



## Programme

1. Opening Hymn - Choir and Congregation
2. Unaccompanied Vocal Group - Mr. Thrasher
  - (a) The Nicene Creed Early Plainsong
  - (b) There is a Balm in Gilead Negro Spiritual
3. Organ - - - - - Mr. Smallman  
Largo G. F. Handel
4. Vocal Group - - - - - Mr. Thrasher
  - (a) Open the Gates of the Temple  
Solo for Palm Sunday
  - (b) Let Us Now Praise Famous Men  
Ralph Vaughn Williams
  - (c) (i) But Who May Abide  
(ii) For He Is Like a Refiner's Fire  
G. F. Handel

## Programme

5. Organ, Choral Prelude - - - Mr. Smallman  
Our Father Thou in Heaven Above  
J. S. Bach
6. Songs of Passiontide - - - Mr. Thrasher
  - (a) (i) Thou Couldst Have No Power  
(ii) Consider Ye  
G. F. Handel - St. John Passion
  - (b) He Was Despised  
G. F. Handel - Messiah
  - (c) The Passion Chorale  
J. S. Bach
7. Unaccompanied - - - - - Mr. Thrasher  
Were You There  
Negro Spiritual
8. Closing Hymn - - - - - Choir and Congregation

A RECITAL OF SACRED MUSIC - HOLY TRINITY CHURCH. APRIL 11th,  
1954 — Palm Sunday Evening.

## Burford In 1836

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Before proceeding with a discussion of our first church service it is important to know the social, religious and political situation that prevailed in Burford when Thomas Green entered the village on Feb. 23rd, 1836.

**SOCIAL** — Burford was a village of about 100 inhabitants located on the planked and well-travelled highway known as "The Old Detroit Road" or "The Old Indian Trail" (now #53 Highway) which had been an important thoroughfare since the earliest times. It had excellent coach service east and west but little access north and south. There was a post office and mail service was such that a letter mailed in Burford one day reached Toronto or London the next. There was at least one general store, several hotels, a shoe-maker, a cabinet maker, an undertaker, two public halls, a Masonic lodge and a school. North and west of the village were grist and saw mills and the oft-heard suggestion that Burford settlers had to "hump" grain to Ancaster in order to get it ground is utter nonsense as the Burford area had mills as early as 1795. The militia company that had existed in Burford since 1800 was dormant in 1836 for reasons that will be explained later. There were no churches in Burford despite its long history of religious activity encompassing most Protestant denominations. All in all, Burford was a fairly self-sufficient community.

**RELIGIOUS** — While it is possible that Jesuit or Recollet missionaries entered the Burford area during the French regime the uninhabited state of the Burford Plain seems to have discouraged any missionary efforts. Our first settlers were former Quakers who had left their religious affiliations to join the sect of Jemima Wilkinson "The Universal Friend". However, neither the Wilkinson sect nor the Quakers established religious communities and, in fact, the first clergyman in the area seems to have been the Baptist lay preacher Peter Fairchild who was a friend of Abraham Dayton, one of our first settlers. Fairchild was an American who came to Canada in 1793 and settled in Charlotteville and Boston, Ontario. It is known that Fairchild made a number of visits to Dayton's home on the 6th Concession north of Burford but apart from the daily family prayers that all settlers held, there is no record of any regular services. The first recorded service appears to have been the burial service that Fairchild conducted for Dayton in March 1797.

The first Methodist clergyman in the Burford area seems to have been the Rev. Nathaniel Bangs who in 1801 recorded a visit to "The Town of Burford". In 1805 the Rev. Thomas Whitehead settled in Burford. He was one of the great preachers of early Canadian Methodism whose career has been recorded in excellent fashion by Margaret Davis, not only in newspaper articles but also in her "Heritage of Faith" the history of Burford United Church. Also among early Methodist preachers was a local man Silas Hopkins who set out to be an assistant to the Rev. Ninian Holmes in 1811. However, when he found that he lacked the knack of preaching the Word and dealing with rambunctious congregations, he returned to his father's farm on the 4th or 5th Concession.

The Presbyterian Church was not active in early Burford history and it was not until 1835 that Presbyterian Archives record a visit to Burford by the Rev. Wm. Proudfoot.

In 1835 the Rev. James Hall, a missionary of the Congregational Church, arrived in Burford and began work that culminated in the erection of a Union Church on Maple Avenue South in 1839. This was for the use of all Protestant denominations who worshipped there for a few years until animosities generated by the Patriotic Rising of 1837 caused the Anglicans and Methodists to build their own churches.

There is no record of Roman Catholic Church activity in Burford until 1870 when Dan Dunn the owner of a local cooperage began to organize services in the Barnea Hall at the corner of King and Maple.

All church services held in Burford prior to the erection of the Union Church were held either in the Schoolhouse that stood opposite our church or in a public hall that still stands opposite the Congregational cemetery on Maple Ave. South. This building is now a double house.

Generally speaking, there was considerable ecumenicity among the various Protestant denominations in early Burford although there was some quiet animosity toward the Anglican Church since it enjoyed certain privileges that were denied to other Protestant denominations such as the right to perform marriages. Considerable undeveloped land was held by the Anglican Church as "Clergy Reserves" and there was a feeling that the church represented "The Family Compact Government at Prayer".

**POLITICAL** — The Burford area had been a centre of political unrest from the very first. The original settlers were Americans who had fled the States to avoid religious persecution. They were followed by other Americans; some of whom were

United Empire Loyalists who had left the American colonies because of their support of the Crown during the Revolution while others were Americans who had no more sympathy for the Crown than they did for the turmoil of the Revolution. They were people who believed that "Jack is as good as his master" and wanted only to be treated fairly and to be left alone to get along with their lives. In addition to the Americans, there were a number of former British residents who supported the Family Compact idea of a hereditary, privileged, Canadian aristocracy, a State Church (Anglican) and the stratified type of English society. It was obvious that these three groups would not get along amicably.

The main cause of discontent was the fact that so much Burford land was taken up by Clergy Reserves and absentee landlords. The first of these groups could be identified easily as the Anglican Church but the other group was composed of land grabbers and political hacks who could not be identified so readily. However, both had one thing in common and that was their failure to clear and develop their land and the opposition they gave to any attempt by ordinary settlers to build roads and bridges.

In 1805 settlers seeking reforms succeeded in getting Benajah Mallory, a former American, elected to the Legislative Assembly where he joined other progressive members in seeking to have legislation passed that would benefit ordinary settlers. This aroused the ire of the privileged classes and an attempt was made to assassinate Mallory in Burford on the night of Jan. 28th, 1805.

During the War of 1812-14 most Burford residents fought against the invading Americans; some to protect their land and privileges and others with the hope that the Government would recognize their loyalty and treat them fairly after the war. However, little was changed when the fighting ceased and the discontent continued. Finally in 1828 another champion of equal rights appeared on the Burford scene in the person of Dr. Charles Duncombe who had been born in Connecticut in 1791. Dr. Duncombe was not only a staunch believer in the rights of man but also was one of the most advanced medical practitioners of his day. As a result of being consulted in most of the difficult medical cases in Western Ontario, Dr. Duncombe became a well-known and wealthy man. He was elected to Parliament in 1830 and again in 1834 where his attitude toward much-needed reform gained him the name of "A Friend of Liberty". In 1836 Dr. Duncombe's influence in the Burford area was so great that over 400 Burford men supported him in the unfortunately unsuccessful



rebellion of 1837. One of the results of the political unrest in Burford was the fact that the local militia company had become dormant. The government felt that whereas they could count on the support of the officers they had doubt about the enthusiasm of the rank and file.

From the above it can be seen that when Thomas Green rode to Burford in Feb. 1836 he was entering an area populated by groups of people who, while agreeing generally in their religious beliefs had vastly different views of politics. It was a simmering pot that was about to come to a boil.

## The First Anglican Service In Burford

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While I mentioned our first service briefly in "The Rolling Echo" I did not elaborate on it. However, it is now possible to re-construct this service in more detail using information I have collected in the past eighteen years. Some portions of the reconstruction must be left to the imagination but everything is based either on historical fact, or the known practices of the day.

The day of Feb. 23rd, 1836 dawned on a wet and dreary world. A February thaw was in progress. Streams such as Whiteman's Creek and Big Creek were torrents. Harley swamp was flooded to capacity and presented a barrier several times larger than it is today. Roads other than "The Old Detroit Road" (#53 Highway) were either flooded or deep in mud. On every side fields had become dirty lakes and paths through the forests were almost impassible.

At a settler's home somewhere south of Burford the Rev. Thomas Green woke with the dawn, roused, no doubt, by the movements of the wakening family, the stirring of new fires and the preparation for breakfast which usually included the savoury smell of fresh bread. If there were young children present, they, like young children today would be talking and jumping about. Indeed, if Green was staying in a small house with few bedrooms, in all probability, he would have had to share his bed with one of the young boys. It is not known how he prepared himself for the day. If Thomas Green had a bedroom to himself a bowl and a pitcher of water would have been available for morning ablutions. However, if the house was small he would have had to share a common wash bowl with all the family. As soon as breakfast was ready family prayers were held and then everyone tucked into a big meal of oatmeal porridge, fresh bread, bacon or even steak, eggs, pickles, potatoes and milk, followed by either coffee made from home-



**BOARD OF MANAGEMENT, 1955** — Back Row (left to right): R. Templer, Ed Taylor, Howard Ames, Frank Chamberlain. Second Row (left to right): G. Brooks, H. Chamberlain. Third Row (left to right): Percy Sprowl, Ernest Keating, R Allardyce. Fourth Row (left to right): A. Johnson, H. Kennedy, A. Macdonald. Front Row (left to right): G. Brown, P. Rutherford, S. Sayer, G. Messecar.



**CONFIRMATION CLASS OF 1965**—Front Row (left to right): Mary Ferrell, Mary Lynn Brown, Louise Rutherford, Susan Box, Debra Luska. Second Row (left to right): Linda Robbins, Kathy Firth, Debra Borbely, David Wilson, Joan Deveney. Third Row (left to right): Eric Marsh, Ken Deveney, Debra Wendover, Diane Taylor, Marilyn Firth, Gordon Brown (People's Warden). Back Row (left to right): Harry Southam (Rector's Warden), John Pagan, Bishop William Townsend, C. Miller (Crucifer), Karl Link, Doug Robinson, Reverend W.J. Millman.

ground coffee beans or a concoction composed of ground barley much like such drinks as "Postum". After breakfast Green's horse was fed, watered and saddled for the 25 mile trip to Burford.

We do not know at what time Green started his journey but his progress was hampered by faulty directions and floods. He wrote "The roads in many places are covered with water, in consequence of the continued thaw. After much difficulty to discover the proper road to the place of my appointment, the evening was nearly set in before I reached Mr. Moore's." The "Mr. Moore" cannot be identified as several Moores lived in the Burford area at the time. Martin Moore is listed as owning land on Concession 7, Lot 18 which would place him in the Cathcart area. Other Moores included John and Paul Moore who were listed by Major R.C. Muir as prominent members of the Burford militia and there may have been others. However, from the speed with which Mr. Moore collected a congregation we must assume that he lived in Burford village. One thing we do know is that Moore had been identified by Green's friends as a prominent Anglican who would welcome an Anglican missionary.

It is obvious that no one had advised Mr. Moore of Thomas Green's visit for the missionary had to introduce himself and explain the reason for his visit. However, as soon as Mr. Moore realized that Green wished to hold a service he flew into action since the lateness of the day did not leave much time for preparation. For the lack of other means of communication, children were dispatched in all directions to advise other Anglicans and request them to send their children to spread the news. Some rushed to the home of Egbert Dunning the schoolmaster with the request that he stir up the school stove and get the building lighted and ready for a service.

Other youthful couriers sped to the blacksmith shop of Peter McIntosh with the request that he bring his little melodeon to the schoolhouse. It did not matter to Mr. Moore if McIntosh were an Anglican or not; he had the only portable melodeon in the village and was a man with religious convictions.

Back at the Moore residence, Mrs. Moore must have been in a real "bind", for the unexpected arrival of a wet and bedraggled guest meant that his outer clothing and boots had to be dried and brushed, sleeping accommodations had to be made and the larder scoured for additional food. As for Thomas Green himself, when his horse had been cleaned, fed and stabled, he, no doubt, sat down by the fire with his boots





CONFIRMATION CLASS, 1957 — Back Row (left to right): The Rev. J. Waring, Bishop Luxton. Front Row (left to right): Jim Brown, Bob Taylor, Bill Robbins, Bertha Brocklebank, Rosemary Smith. Woman at extreme back is Mrs. Padfield.



CONFIRMATION CLASS, 1962 — Back Row (left to right): Mrs. Chaddock, Bishop Townsend, Don Minshall, Rev. W. Millman. Second Row (left to right): N. Young, Louise Ames, Rosilind Robinson, Bob Taylor. Third Row (left to right): Gordon Brown, Ariel Young, Howard Ames, Linda McIntyre, Doug Minshall, David Johnson.

off and explained his plans to Mr. Moore.

Finally at 7 o'clock, with dry clothing and a good meal under his belt, Thomas Green and the Moores arrived at the schoolhouse to be greeted by "a good Congregation". We do not know what Green considered "a good Congregation" but when we consider the late hour of his arrival, the early darkness, the miserable day and the primitive means of communication, it is a wonder that anyone turned out.

The day was a Tuesday and since Easter in 1836 was on April 3rd the nearest Sunday would have been Sexagesima and the Gospel would have been the Parable of the Sower. It is doubtful if the congregation appreciated the significance of this parable but it was most appropriate to the establishment of a church that 150 years later is still flourishing like the seed that fell on good ground.

We do not know the subject of Thomas Green's sermon but records of his work show that he was fond of "lecturing" from the Psalms or in giving a sermon he titled "Rejoice". We can be sure, however, that he made it clear that Burford was to become a point in his circuit and that regular services would be held in the village. Following the service, many questions would have been asked before Green and the Moores returned home. There, following Family Prayer, Green commented "on a short passage of Scripture" and retired to bed. He was to return to Burford on many occasions and these have been discussed at some length in "The Rolling Echo".

With this discussion of our first service and the items of our history that have accumulated since 1967 we take a giant step forward to New Year's Eve 1967.

## "Backward Never Looking"

Holy Trinity Church closed its part of Canada's Centennial Celebrations on a frigid note. The evening of December 31st, 1967 was bitterly cold. Snow had fallen throughout the day and this combined with strong north winds had made the streets almost impassable. However, at midnight Pryor Harris and Bill Sprowl braved the elements to ring the church bell for the passing year. This was in sharp contrast to the sultry midnight of June 30th - July 1st when Dr. Parker, Mrs. Parker, Rose Whitehead and a considerable number of parishioners had gathered at the church to ring the bell and hear Rose play the National anthem and other patriotic tunes over the public address system. Looking back at the Centennial year

it was the general feeling that Holy Trinity had done more than most village organizations to mark the event. Unfortunately, inclement weather had marred some of our activities. Holy Trinity parish faced the new year and Canada's new century with enthusiasm. Parish debts and obligations were well in hand with the only major financial problem being the liquidation of the debt that had been incurred to buy the Lattimer property. It was decided that the best way to clear this debt was to hold a series of auction sales. Parishioners scoured their barns and attics for material and after a few years the debt was cleared. Much of the success of these sales was due to the efforts of Mr. and Mrs. Tom Hird, Grey Thynne, Mr. and Mrs. Gordon Brown, Mr. and Mrs. Ed Syrette, Mrs. Edith Deveney, Mr. Graeme Miller and others. However, the year was not without its dangers.

On the night of April 19th the large barn of Grey Thynne about 1/4 mile east of the church took fire. This was a very serious fire due to the size of the barn, the amount of hay in it and the dryness of the countryside. When it became apparent that the church was in some danger from flying sparks, Dr. Parker, Pryor Harris, John Harris, Mike Harris and the writer formed an impromptu fire brigade and with a ladder and the Rectory hose, wet down the Parish Hall roof and kept an eye on the roofs of the Rectory and the church which they could not reach with the hose.

Other events of the year included the unexplained theft of furniture from the Parish Hall, property vandalism and the vexatious question of Church Union. However, the unpleasant events of the year were overshadowed by a happy event - the visit of our Primate Archbishop Clark on October 12th. This visit was arranged by Dr. Parker so that the Archbishop could be the guest speaker at the annual Agricultural Society's inter-denominational church service.

Parish financial conditions continued to improve but in the late Fall we were saddened by the news that Dr. Parker had reached the age of superannuation and would leave the parish early in the new year. Dr. Parker's incumbency had been marked by great personal kindness and co-operation. He retired to London where eventually he was persuaded to take over the operation of the Diocesan Book Shop; a position for which his academic attainments made him well suited.

Holy Trinity was without a Rector until April 1970 when the Rev. Douglas L. Parker (no relation to Dr. Parker) was appointed to our parish. Doug Parker came to the parish with excellent recommendations. As a former chorister at the



cathedral he possessed a fine singing voice and as a man with vast experience in the world he was a forceful and experienced speaker.

Douglas Llewellyn Parker was born March 3, 1927 in London, Ontario, the son of Bert and Alice Parker; he has one brother who is also a priest, the Rev. Canon Harvey Lloyd Parker of Simcoe.

Douglas was ordained Priest in 1964 after several years of employment and studies. He entered Seagar Hall in 1956 while still employed with the Canadian National Railways and graduated with his Diploma in Theology in 1963 when he was ordered to the Diaconate by the Right Reverend G.N. Luxton, Bishop of Huron, who also ordained him Priest on St. Andrew's Day in 1964.

Married to Robena Ball of London, they have four sons, Steven, Michael, David and Timothy. Their family now includes four daughters-in-law and four grandchildren.

Douglas served as a student in the parishes of Kirkton, Granton and Saintsbury; Crumlin; and the parish of Belmont. At the time of his Ordering to the Diaconate, he was Student-in-Charge of the parish of Thorndale and subsequently became Deacon-in-Charge. He was Incumbent of the Parish of Lions Head, Cape Chin and Tobermory for four years. His next appointment was to Grace Church, Brantford where he served as Assistant-Curate to the Venerable F.C. McRitchie, Archdeacon of Brant. He was appointed to the parish of Burford in 1970 and served as Rector of this parish for 11 1/2 years. He is presently Rector of the Church of the Resurrection in London.

He was elected Honorary Clerical Secretary of the Synod of the Diocese of Huron in May 1978 and has been re-elected to that position each year until the present time. In May 1985, he was made a member of the Chapter of Canons of St. Paul's Cathedral.

Shortly after Douglas Parker became Rector, Holy Trinity experienced an unexpected crisis. On June 15th, 1970 workers who were making some minor roof repairs, discovered that the church roof, like the church sheds in 1881, was about to collapse. The wood under the shingles was found to be badly rotted and the walls were beginning to pull away from the roof. When George Minshall, The People's Warden was advised of this condition, he convened a Church Board meeting in the churchyard and immediate repairs were begun. This work was very expensive and the financial progress that the parish had been making received a considerable set-back.

Later in the year the Rector announced that he intended



to break with local tradition and appoint women to the Board of Management. This was indeed an innovation for the parish had been opposed to women on the Board despite the fact that such appointments had been proposed for the previous seven years. However, in keeping with the mystic seven years quoted so often in Scripture, at the Annual Vestry meeting of January 18th, 1971 the Rector appointed Mrs. Edith Deveney to the Board. This was a good start and since then women have been valuable Board members.

The year 1971 was also notable for the heated opposition that Holy Trinity gave to the proposed Church Union. This was not based on red-necked conservatism but rather on the feeling that ordinary parishioners were not being consulted on the proposal. Indignation resulted in letters being sent to the Bishop, Synod and the Committee on Union. Our letters to the Bishop and Synod were received with kindness and consideration but strange to say, our letter to the Committee on Union elicited a sarcastic reply to the effect that no action would be taken to carry out Church Union without the approval of our Church Wardens, who, after all, had only signed the letter on behalf of the parish. There was considerable concern about the tone of this letter but nonetheless it was felt that we had made our point.

In 1972 it was decided that in view of the bad conditions that had been discovered in the church roof, a committee should be formed to make a survey of all church buildings and submit recommendations. One of the immediate results of the committee's work was major repairs to the church tower where ominous cracks had been discovered. Inside the church a number of alterations were recommended. One of these was the removal of the old unsightly door over the inner main entrance. This was a hold-over from the days prior to 1876 when there had been a choir gallery at the back of the church. Considerable discussion was prompted by this recommendation but the problem of replacement was solved when Major Russell Templer and Mrs. Templer donated a stained glass window to fill the space. This represented a crusading knight and had been one of a set of four stained glass windows honouring Burford militia officers, that had graced the drill-hall windows in the old Armoury. When the Armoury was closed Major Templer acquired the windows and put them in storage. Fortunately the window fitted the old door space perfectly and now stands as a proper tribute to the long and valued service to Holy Trinity of Russell and Mabel Templer.

Another long-standing problem was solved at this time. For years the beautiful Elsie McColl font had stood at the

back of the church where its beauty was not appreciated and where it interfered with normal activities. To rectify this situation, it was proposed that a small little-used storage area at the south-west corner of the church be converted to a proper Baptistry. There was considerable opposition to this change but eventually the work was completed and we now have an area where our fine stone font and other Baptismal equipment receive a suitable setting and can be used reverently.

In 1974 attention was turned to the Parish Hall where a number of unsatisfactory conditions existed. When these were listed the question arose if it would be better to demolish the old hall and build a new one attached to the church. Plans were drawn up but when the estimated cost of \$50,000 was noted the Board decided to renovate the old hall. As work progressed additional repairs and alterations became apparent and eventually aluminum siding, aluminum storm windows, a new furnace, new toilet facilities, a new upstairs kitchen, new stairs and many other changes were carried out. Work went on for several years and is estimated to have cost about \$25,000. Most of the construction was done by the Rector and parishioners, with John Williams putting in over 1500 hours. During the renovations St. John's Chapel was demolished. This had been erected to commemorate St. John's Church, Cathcart and it had been intended to hold an annual service there. However, over the years, this practice had fallen into disuse and the chapel had become a storage space. Consequently, it was felt that it would be better to convert that part of the Parish Hall into a new kitchen that would provide the ladies with better catering facilities.

In 1976 several unpleasant incidents forced Holy Trinity to abandon the ancient custom of keeping the church open as a place for quiet prayer and reflection. In the Brantford area arson attempts damaged several churches while in our church brass candle holders valued at over \$150.00 were stolen and one of our altar cloths was ruined by transient workers who had used the Vestry to wash up. Finally on one Sunday in November it was found that neither the church furnace nor that in the Parish Hall would work. Investigation showed that all the fuses had been removed by unknown persons either as a malicious act or as an attempt at a stupid practical joke. This indicated that ill-intentioned people were roaming through our buildings at night and it was decided to lock the church when it was not being used. During the years of church and Parish Hall renovations much thought had been given to replacing the west doors of the church. These had been the

old doors of Grace Church Toronto which had been obtained in 1934 during the incumbency of the Rev. Reg Lane. Over the years these doors had become weathered and difficult to open and close. Since the church had come into possession of a quantity of good flooring from an old factory it was decided to have a local craftsman make new doors from this material. This work was accomplished and in Nov. 1977 the new doors were installed. However, to our dismay, it was found that when the doors were exposed to the weather, pitch began to ooze from them in a most unsightly manner. Many attempts were made to correct this condition but finally in 1984 new doors were installed.

Perusal of Board meeting minutes shows that the controversy about the main church doors was the most prolonged in the history of the church extending well over ten years. Fortunately the problem has been resolved and our splendid new doors with their trefoil architrave certainly enhance the beauty of our church.

The year 1979 marked a return to the ancient custom of holding annual Vestry meetings after morning service instead of on Monday evenings. This was prompted by a series of stormy Monday evenings that had depleted attendance. Records show that our first annual Vestry meeting was held on the morning of April 9th 1855 and that this practice continued for a few succeeding years. However, after a time it was felt that the holding of a business meeting after church was not in keeping with the sanctity of the day and thus the Monday evening meetings began.

The year 1980 was taken up with the installation of new Chancel step rails, the much-discussed Huron Plan of Stewardship and the request by a land developer to purchase the north part of our cemetery or to exchange it for other land. This offer took up a considerable amount of the Board's time but eventually it was turned down.

The serious problems of the year were relieved by a rather humorous one when repeated requests to have our organ serviced produced no action. Finally it was found that the organ servicing crew had been going repeatedly to Holy Trinity Church in Brantford much to the amazement of that church's Rector. This case of misdirection brings to mind one that happened after our first church service in 1836 when the Rev. Thomas Green, who was seeking to go to Blandford in the west, was misdirected to Brantford in the east and lost much time.

The year closed with a visit by the Rt. Rev. David Ragg, Bishop of Huron to the November meeting of the Board of





FINAL SERVICE OF REVEREND D. L. PARKER, 1981



Management. This was the first time in the history of the church that a bishop had attended a Board Meeting. The purpose of Bishop Ragg's visit was to emphasize the challenge of the Diocesan Budget and to encourage the practice of tithing.

The year 1981 proceeded in a routine manner until the early Fall when word was received that the Rev. D.L. Parker was being transferred to the Church of Resurrection, London. He conducted his final service on Sunday, September 13th when Bishop Ragg came to confirm several candidates. This marked the end of the second longest incumbency in the history of Holy Trinity Church; it being exceeded in length only by that of the Rev. James Padfield who served the parish from 1855 to 1875. It had been an eleven year period marked by great religious and material progress in the parish. On the religious side, many people had benefitted greatly from the interesting Lenten programmes and the forceful sermons. On the material side, all of our buildings and grounds had felt the impact of Doug's energy and creativity. Outside the Parish, Mr. Parker had been a leader in a number of fields. As Honorary Clerical Secretary of Synod he gave progressive influence to the deliberations of that body. Locally, as chaplain of the Burford Legion, and a member of the Brant County Housing Authority his wise advice was always sought.

Holy Trinity was without a Rector for several months during which time the Rectory was renovated inside and out.

In January 1982 the Rev. Sidney Smithson was appointed Rector of the Parish.

The Rev. Sidney George Smithson was born in Kirkland Lake, Ontario and educated in Alberta and Ontario. Mr. Smithson graduated from Waterloo Lutheran University (now Wilfrid Laurier University) in 1971 with a Bachelors Degree in Economics. After a five year career in banking and finance he entered Wycliffe College in Toronto to pursue studies in theology. Upon graduation in 1979 he received a Master of Divinity degree and was ordained a Deacon in that same year. In 1980 Mr. Smithson was ordained a priest at St. Paul's Cathedral in London. He served as Assistant Curate and Associate Rector at St. George's Church, London before assuming the position of Rector, Holy Trinity Church in Burford on February 1, 1982. He has served as a member of the Diocesan Executive Committee, the Diocesan Program Council and as the Regional Dean of Brant for the past two years. Mr. Smithson is married to Elizabeth Ann (nee Young) formerly of Nassau and they have two children David Sidney and Lisa.



BURNING OF RECTORY MORTGAGE — (left to right): P.A. Sprowl, B. Beven, Rev. George Pierce, G. Miller, W. Sprowl, P. Harris.



SHOWER TO HONOUR THE BIRTH OF DAVID SMITHSON, 1982 — (left to right): Mrs. Ellen Barker, Mrs. Elizabeth Smithson, Rev. Sid Smithson, Mr. Russell Wilson, Mr. Len Hopkins.

The year 1982 brought additional financial problems to Holy Trinity when further repairs to the tower became evident. However, on the positive side the Rector began an "Anglicans in Mission" programme that met our assigned goal of over \$20,000. This was considered to be a remarkable achievement and the parish entered 1983 with enthusiasm. An historical "first" was recorded in the 1983 Vestry Meeting when Mrs. June Hird was appointed People's Warden. This was the first time in the history of the church that a woman had filled this position. Parish life moved steadily ahead and by June of 1983 offerings had increased by 57% and a five year plan for renovations was in hand. On the broader side, the Parish Hall was used as headquarters for a Canada World Youth group of Sri Lankan and Canadian students who were doing community work.

One of the main problems facing the five-year plan committee was what to do with our tiny Vestry. Major cracks in the wall indicated foundation settling and the need for serious structural repairs. Considerable thought was given to this problem before it was decided that the church would be served best by the construction of a new and larger Vestry. In May 1985 a committee was formed under Al Manning to organize our Sesquicentennial celebrations. It was felt that there should be a central point to these festivities and that this would be the construction of a new Vestry. Plans were drawn up with an estimated cost of almost \$70,000 and fund-raising began. The parish responded magnificently and within a month half of the money was raised. Of particular note in this campaign was the work of Jack Spicer and Grey Thynne whose remarkable memories for the names and addresses of former parishioners broadened our appeal to many people who had left the parish years ago but who were only too willing to remember their old church with donations. Work under Mr. Gordon Anderson began without delay and the wisdom of demolishing the old Vestry became apparent when it was found that our forebears had put almost no foundation under that part of the church. Within the church the organ had to be dismantled pending relocation of the pipes and other equipment in the new Vestry and our organist Rose Whitehead had to contend with a rented electronic organ for most of the summer. Finally in the autumn of 1985 the Vestry was completed and in January 1986 Holy Trinity Church achieved two historical firsts i.e. the first use of the new room and the election of Marilyn Manning, Mary-Lou Reid and Mabel Hopkins as the first women to become Delegates to Synod in the history of the church. Thus our Sesquicentennial

year began on a very happy note.

However, all our efforts were not confined to church activities for our Rector took a leading part in two major village projects - the rescue of our weekly paper and Senior Citizens' housing.

In the summer of 1985 the new owners of the Burford "Advance" announced that they would be closing their Burford office and moving the paper to Paris. This was considered to be a major blow to the community since there had been a weekly paper in Burford since 1886. Consequently, a committee was formed under the leadership of our Rector and the Rev. R. Mackenzie of the United Church, that brought about the formation of a new paper under the original name of "The Burford Times". At about the same time the same clergymen began work on a project to create Senior Citizen Apartments where couples could continue to live in the community where they had spent their lives. This ambition has not been achieved to date but there is every indication that it will succeed.

And so, once again, we pause in our spiritual journey as we celebrate the 150th anniversary of the day Thomas Green rode his tired horse into Mr. Moore's yard. We remember "The good congregation" at the schoolhouse and the Parable of the Sower. As we recall these events of long ago it may be that the great words of St. John will stand before us "And the Word was made Flesh and dwelt among us and we beheld His Glory, the Glory of the Only Begotten Son of the Father, full of grace and truth".

Onward ever onward,  
Journeying o'er the road,  
Worn by saints before us.  
Journeying on to God.  
Leaving all behind us  
As we journey on,  
Backward never looking  
Till the prize is won.

The Rev. Godfrey Thring  
(1823 - 1903)





INDUCTION OF DR. MAXWELL PARKER, 1967 — (left to right): Mr. H. Southam, Dr. Parker, Mr. G. Brown, Bishop Luxton



BOARD OF MANAGEMENT HOLY TRINITY CHURCH, 1986 — Front Row (left to right): Ellen Barker, Mary-Lou Reid, Orva Taylor (Treasurer), Marilyn Manning, The Rev. Sid Smithson. Middle Row (left to right): John Ney, John Pagan, Mel Robertson (Vestry Clerk). Back Row (left to right): John Ashby, Bill Sprowl, Mike Beven, Dave Nettleton. Absent: Jack Spicer, Audrey Bowman, Dave Johnson, Mabel Hopkins, Pryor Harris.

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## Church Wardens From 1968 to 1986

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1968 — H. Southam, G. Minshall  
1969 — H. Southam, G. Minshall  
1970 — G. Miller, G. Minshall  
1971 — G. Miller, G. Minshall  
1972 — G. Miller, P. Harris  
1973 — G. Miller, P. Harris  
1974 — N. Amy, P. Harris  
1975 — N. Amy, P. Harris  
1976 — N. Amy, P. Harris  
1977 — J. Ney, E. Keating  
1978 — G. Fritzley, E. Keating  
1979 — G. Fritzley, E. Keating  
1980 — C. Gladman, E. Keating  
1981 — C. Gladman, E. Keating  
1982 — C. Gladman, E. Keating  
(C. Gladman died 13 April 1982)  
1983 — J. Hird, B. Beven  
1984 — J. Hird, B. Beven  
1985 — J. Ney, E. Keating  
1986 — J. Ney, J. Ashby

### **Vestry Clerk 1968 - 1986**

— M. Robertson

### **Treasurer 1968 - 1986**

— Mrs. Orva Taylor

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## Delegates To Synod 1968 to 1986

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1968 — M. Robertson, P. Harris  
1969 — M. Robertson, P. Harris  
1970 — M. Robertson, P. Harris  
1971 — M. Robertson, P. Harris  
1972 — M. Robertson, P. Harris

1973 — M. Robertson, W. Sprowl  
 1974 — M. Robertson, W. Sprowl  
 1975 — M. Robertson, W. Sprowl  
 1976 — M. Robertson, W. Sprowl  
 1977 — M. Robertson, P. Harris  
 1978 — M. Robertson, P. Harris  
 1979 — M. Robertson, W. Sprowl  
 1980 — T. Reavie, W. Sprowl  
 1981 — P. Harris, W. Sprowl  
 1982 — P. Harris, J. Ney  
 1983 — P. Harris, J. Ney  
 1984 — P. Harris, J. Ney  
 1985 — P. Harris, J. Spicer  
 1986 — Mrs. M. Manning, Mrs. M. Reid, J. Spicer

## Church Organizations — 1986

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Anglican Church Women, President ..... Mrs. J. Young  
   Vice-President ..... Mrs. S. Johnson  
 Brownies ..... Mrs. S. McDonald  
 Chancel Guild ..... Mrs. K. Devenney  
 Choir ..... Mrs. R. Whitehead  
 Girl Guides ..... Mrs. P. Rogerson  
 Greeters ..... Mrs. R. Whitehead  
 Lay Readers ..... Mrs. C. Sprowl  
 Meals on Wheels ..... Mrs. M. Manning  
 Servers ..... The Rev. S. Smithson  
 Sesquicentennial Committee ..... Mr. A. Manning  
 Sidespersons Committee ..... The Rev. S. Smithson  
 Sunday School ..... Mrs. W. Whynott  
 Churchyard ..... Mr. P. Harris  
 Flower Convener ..... Mrs. S. Johnson  
 Memorial Cards ..... Mrs. F. Brown  
 Sexton ..... Mrs. P. Reavie  
 Alternate Lay  
     Delegates to Synod ..... Mrs. M. Hopkins, Mr. P. Harris  
   Mr. W. Sprowl  
 Board of  
     Management Members ..... Mrs. E. Barker, Mr. M. Beven  
   Mrs. A. Bowman, Mr. D. Johnson  
   Mr. D. Nettleton, Mr. J. Pagan





